

The Brooklyn Jewish Center Review

HOW JEWISH WAS KARL MARX?

"—THE BUSINESS OF THE OR-
THODOX JEWS, NOT OF THE
STATE OF NEW YORK."

TESTIMONIALS TO THE
NEWER RUSSIA

JEWISH LABOR AND JEWISH
CAPITAL IN PALESTINE

DIGEST of SPEECHES DELIVERED IN TRIB-
UTE to DR. ISRAEL H. LEVINthal at the
CELEBRATION of the TWENTY-FIFTH AN-
NIVERSARY of HIS ASSUMPTION of the
RABBINATE

MAY

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BROOKLYN JEWISH CENTER REVIEW

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No. 39

DARK CLOUDS OVER PALESTINE

DARK clouds have been hovering over our beloved Palestine the last three weeks. We had hoped that 1929 marked the end of Arab brutality towards our brethren aspiring in peaceful fashion to the upbuilding of our National Home. But, alas, we were mistaken. The passions of these simple, illiterate folk were again aroused to hatred and cruelty by the professional Arab politicians and demagogues—and the Jaffa riots were the result.

And yet, there is something significant to note in the difference between the riots of 1929 and the riots of the past month. A hundred and fifty Jews lost their lives then; twenty Jews fell today. This is not an accidental difference in numbers. Then—in 1929—the Jewish population in Palestine was less than 200,000. Today it is 400,000. The lesson is clear and evident to everyone. When we shall have 600,000 Jews, still less Jews will be victims—even if trouble should come again. And when we shall have a million Jews no Jews will fall victim to Arab opposition. It is all a lesson in arithmetics, which Jews will have to learn if they truly want to solve the Jewish problem in Palestine.

Dark clouds they are,—but these clouds can and will undoubtedly pass. The Arab problem has been brought to the fore and our leaders will now concentrate their efforts upon the solution to this vexing problem. For the Jews on the whole, however, there is but one solution,—to redouble their efforts towards the speedy upbuilding and development of a Jewish Palestine.

WELCOME TO THE SEARCHLIGHT

We are happy to welcome the first issue of a new, and very novel publication, called "The Searchlight." It is a modest periodical, of only five

pages in mimeograph form. And yet, this little periodical can be, and we hope will be, of tremendous influence in warding off one of the deadliest dangers in this land.

It is published by the American Friends of Democracy, an organization of Americans of German descent who appreciate the curse of Naziism. The motto of the paper is: "American Germans Awake—the Nazis are Within Our Gate!" The purpose of the periodical is best expressed in the introductory article: "There is no room for Hitlerism and bigotry in America. We American citizens of German origin, in a friendly spirit, remind our misled *Landsleute* of their oath of allegiance to the American flag."

The editors have done well in reprinting the letter of Carl Schurtz, written in 1903, with regard to the Kishineff massacre of Jews, in which one sees an altogether different type of German,—one true to the American ideals of liberty and democracy—speaking in terms altogether opposed to the spirit which animates Nazi Germany today.

It is good to think that there are some German Americans who have not become infested with the germ of Naziism, and that this group is determined to prevent the spread of this deadly disease in our own beloved land.

We wish the Searchlight all success, and hope it will win many readers.

—I. H. L.

OTTO A. ROSALSKY—A GREAT AMERICAN AND A GREAT JEW

IN the death of Otto A. Rosalsky the community has lost a faithful servant and the Jewish people one of its noblest sons. He was the outstanding representative of the second generation of Jewish immigrants, the perfect example of the synthesis of Jewish traditionalism and American culture.

Otto A. Rosalsky, by his personality and achievements, gave complete confirmation of the truth that Judaism is fully compatible with Americanism, that, in the words of the late Oscar S. Straus, "the American spirit and the Jewish spirit are in entire accord; in fact, they supplement one another."

Judge Rosalsky inherited from his father and mother his sense of piety and deep sense of justice. These qualities abided with him throughout his life and characterized him in all his relations as a citizen, a Judge and a Jew. He did not deem it necessary to depart from the ways of his fathers in order to obtain success.

In his career as a Judge of the Court of General Sessions in New York, he attained a national reputation for his knowledge of the law, and by an even hand of justice which knew no fear nor favor. He could be stern in dealing with each problem of the criminal, yet full of tender sympathy for his plight.

When he reached his high position of honor Otto A. Rosalsky did not remove himself from his brethren. He continued to give of himself wholly and unstintingly to every Jewish cause. With loving care, he gave succor to the widow and the orphan, the poor and the sick. He was not one of those who made charity his exclusive hobby. Every Jewish cause was close to his heart.

But he was impressed with the importance of Jewish education as the primary necessity in Jewish life, and the latter years of his career were marked with special attention to the cause of the religious upbringing in our Yeshivas. He chose as the principal vehicle for promotion of religious training the Yeshiva College and the Jewish Education Association.

Judge Rosalsky's memory will remain an inspiration to all who are engaged in carrying forward the many tasks of America's Jewry.

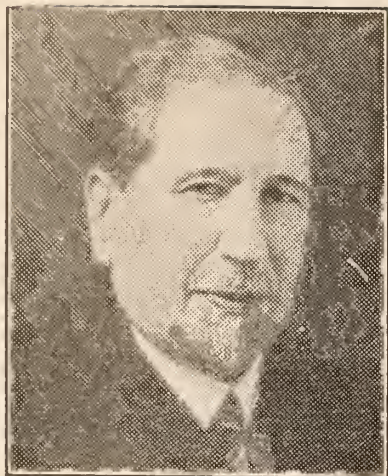
—Samuel Rottenberg

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THE DEATH OF NAHUM SOKOLOW—AN IRREPAR- ABLE LOSS

AS the *Review* goes to press the sad news reaches us of the sudden death of one of Israel's greatest and noblest sons — Nahum Sokolow. It is difficult to give adequate expression to the sense of our people's loss in such a hurried moment. Volumes can be written on the many-sided achievements and qualities of this unique Jewish figure. One of the most learned of Jews, versatile in every phase of intellectual endeavor, he has done more for the revival of Hebrew literature than perhaps any other Jew of our generation. His "History of Zionism" is the classic work on this subject, and displays the extraordinary gifts of a great and true historian. In the field of diplomacy he has shown greatness and gifts comparable to those of some of the greatest diplomats of all nations. But, above all, there stands out his great love for the Jewish people and his unswerving attachment to the Zionist ideal. The Zionist Congresses will not be the same without the greatness of his wisdom, his eloquence and his statesmanship.

His death, coming in these trying days, when his counsel and labors were so essential, is the more tragic. It is an irreparable loss, and all we can say is: May God comfort the Jewish people in the great loss that she has suffered.

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JEWISH LABOR and JEWISH CAPITAL in PALESTINE

By BERL KAZNELSON

THERE was a time when the idea of Jewish labor as a vital factor in the upbuilding of the Homeland was foreign to the thinking of many good Zionists. For more than twenty years Zionists had become reconciled to the type of Jewish "farmer" in Palestine who lived on the fruits of the labors of another people. And it was long before the idea of Jewish labor finally became rooted in Zionist ideology. But by that time there had been a consummate achievement: a type of Jewish laborer had been evolved which had previously been inconceivable.

A few years ago it was thought that there was no future for Jewish labor in private enterprises. Yet for a time it seemed to have been refuted by experience. We saw that industries and plantations based on Jewish labor were prospering. But the structure we had thought so firmly built began to totter and collapse at the very time when there was a large wave of immigration. (Many of these new immigrants are no conquering pioneers. They do not care to undergo hardships, to go out and toil on the land for twenty piasters a day). The result is that we have lost many vital positions already won by Jewish labor. Not so long ago the Plain of Sharon, though the land there is owned chiefly by private individuals, was an all-Jewish territory. It is so no longer.

It is not in the agricultural areas alone (where wages are at their lowest level) that Jewish labor is losing ground. The same thing applies to the cities. Tel Aviv itself is no longer a 100% Jewish labor area. In some of the unskilled trades, such as portage, thousands of Arabs are already employed there. Nor is Jewish industry in Tel Aviv employing Jewish labor exclusively. And in Jerusalem Arab labor prevails now, as it always had prevailed. In Haifa, the situation is worse than anywhere else, because it is an international city, and as such it attracts not merely local Arabs, but the natives of the neighboring countries. In the towns the situation is still best in Tel Aviv, because by the time industries came to be established there, the workers were already well

organized and able to defend their claims to employment in Jewish enterprises.

In the Haifa region, the Keren Kayemeth has set aside a large tract for industrial development. This is the first instance where enough national land has been made available for the use of manufacturers so that they need not invest a good part of their capital in factory sites. Yet there have been many industrialists who prefer to spend hundreds of pounds per dunam so that they might be the owners of their land. They doubtless have their own reasons for doing so; but one of those reasons—though they do not admit it—is that on national land they would be obliged to employ none but Jewish labor.

Though the Yishuv has largely increased in numbers during the past two years, our land holdings have diminished, relatively speaking; economic prospects are not so sound as they were; and the openings for Jewish labor have become scarcer. In the light of these developments, we must revert back to an idea that had apparently lost its validity, namely, that Jewish labor and Jewish enterprise can be assured only on Keren Kayemeth land. I am anything but happy to have to renounce the hopes entertained regarding the beneficent role of private capital. But we are bound to ask first and foremost whether a given factor does or does not increase the absorptive capacity of the country, the possibilities for transferring masses of Jews to Palestine. Jewish Labor welcomes the influx of Jewish Capital into Palestine no less than others. But we cannot ignore the lesson forced on us by experience: that Jewish capital tends less and less to employ Jewish labor. Hence the role of national capital becomes supremely important, as does the supervision of private capital by the national bodies, so that it may not be put to speculative uses or used to undermine the hardly won positions of Jewish labor.

Settlers on private lands, however good their intentions toward Jewish labor, are apt to be influenced by one

(Continued on Page 21)

HOW JEWISH WAS KARL MARX?

By DR. MARK SOLITERMAN

MARX was born in Treves, in the very German West. His father was a lawyer and when the French, in the Franco-German war, retreated, the elder Marx faced the dilemma of being disbarred or baptized. After the death of his mother he chose baptism for himself and for his whole family. Franz Mehring tries to justify this act by contending that it was the only way to culture. There was no such idea in the father's mind. He was moved by plain practical considerations. Karl Marx was six years old at that time. From both branches of the family he was descended from rabbis and could trace these forbears to the sixteenth century. His mother was a Dutch Jewess, a good housewife, but a woman of little culture. She never learned to speak German correctly. Like Lassalle, Marx was a cherished Jewish child.

The upbringing in a baptized family had much to do with Marx's attitude towards Jews. There were no sincere Jewish apostates. The reason was not only that Jews were forced to baptism by persecution, but because many theological conceptions in Christianity could never be accepted by one born in the Jewish faith. The centuries-old feeling accumulated in the heart of a Jew by never ceasing persecution could not be washed away by the baptismal water. So Marx's father was only officially a Christian. In a letter to his son he told him that he admitted "the pure belief in God," like Newton, Locke and Leibnitz.

An apostate family had a special position in Christian society. It had to justify its apostasy not only to its conscience but also to its new coreligionists. Hence the peculiar stand which such a family had to take towards its former coreligionists. The Jews became "them," and the proof of sincerity was usually made at the Jews' expense, especially in such a country as Germany, notorious through history for her Jew-baiting campaigns. Raymond Postage says that Marx's "family showed the usual convert's contempt for the unconverted."

Marx's biographers refer to his Jewish origin according to their prejudiced or unprejudiced attitude towards Jews. Liebknecht says that Marx resented the humiliation of his race and records in his memoirs: "Twenty years later,

when the boy had grown to be a man, he gave the first reply to this act of violence (baptism) in his pamphlet on the Hebrew question. And his whole life was a reply and a revenge." It is difficult to reconcile Liebknecht's statement with the facts. All that Marx wrote about Jews was anything but a defense of the Jews. In a private letter to Ruge, the editor of the liberal *Rheinische Zeitung*, Marx told him that he was solicited by the representative of the Jewish community to prepare a petition to the "Landtag" (Provincial Council) for Jewish equality, and he explained that "as repulsive as the Hebrew faith" was to him, he would write the petition. It was political expediency which induced Marx to consent to this action, and not the sympathy with the Jewish demand. His conceptions of Judaism were taken from the theologian Hermes (1775-1831), an anti-Jewish writer, and from the German philosophers who deprecated Judaism and the Jews.

Some Christian biographers stress Marx's Jewish origin and deduce from it particular conclusions. So Dawson sees in Marx's baptism the explanation of his sharp criticism of Christianity. Vorlaender finds that Marx inherited the rabbinical sharp hair-splitting dialectics and some of the rabbinical style, that he was an internationalist because he was not rooted in the soil (*bodenstaendigkeit*), nor had he the perfume of the earth (*erdegeruch*), and that he had Jewish traits of which he could never rid himself. Otto Rühle has a Freudian interpretation and thinks Marx felt his Jewish origin was a handicap in his life. This, he believes, explains his hostile attitude towards Jews and caused him to create, as a compensation, his device, of a new social economic system, a system which had all, and did all, that Marx could not have and could not do. Some Jewish biographers are nearer to the truth when they say that Marx looked Jewish, was conscious of his Jewish origin, was prejudiced against the Jews and entirely disassociated himself from anything Jewish; whereas his contemporaries, like Düring, thought to slight Marx by reminding him of his Jewish origin. After his death Marx's Jewish origin was used in Germany and in other countries as a stigma

against socialism and socialist philosophy.

Lassalle never wrote about the Jews; what he said about them in his letters was not intended for publication. Marx dedicated to the Jews a couple of essays. He wrote not for the Jews' sake but as a criticism of his friend's, Bruno Bauer's, philosophy.

Bruno Bauer was a Christian theologian who became an atheist, changed from a right Hegelian to a left one, and, after being a radical, turned out a Bismarckian. He was known for his inconsistency, except as to the deprecation of the Jews and Judaism. A mind stuffed with theological scholasticism and metaphysics, he was incapable of rising above prejudice and ignored the actual facts of political and social life. In two essays: *Die Judenfrage und Die Fachigkeit der heutigen Juden und Christian frei zu werden*, both published in 1843, he attempted to prove that the emancipation of the Jews was an impossibility. This was quite characteristic of German liberalism. Bauer's writings had provoked a lively discussion and Marx was induced to answer him. He published two replies in 1844, both under the same titles as that of Bauer's essays. The second reply was the most interesting, because here he gave his interpretation of Judaism and of the social position of the Jews.

It is somewhat difficult to outline Marx's thoughts simply. They are dogmatic and full of witty parallelisms with words hardly to be found in the English vocabulary. But here are Marx's main ideas concerning Judaism. The principles of bourgeois society are its practical wants and its egotism. The God of the practical wants is money. Christianity has fostered the growth of bourgeois society by destroying the bonds of men, national, natural and ethical, and replaced them by selfish wants. Humanity has become a world of mutually hostile atomic individuals. Judaism is the common application of Christianity. It reaches its climax, its highest efficiency, in the bourgeois world. The nationality of the Jew is that of the merchant, the money man. The secular Jew, and not the Sabbath-Jew, is the real Jew; he gives the content to the Jewish religion.

(Continued on Page 6)

"What is the worldly premise of Judaism? The practical wants, the self-seeking. What is the worldly worship of the Jew? The mean trafficking. What is his worldly God? Money."

This being the character of Judaism, Marx shows how it corresponds marvelously with the bourgeois society.

The rule of private property and money holds nature in contempt, in practical degradation. The Bible makes all things objects of property. The merchant's viewpoint is that all is a matter of traffic. The Jewish religion holds in contempt theory, art, history and man as an aim in himself, because, as it can be surmised logically from Marx's thought, these things are not an object of commerce. The world of selfishness (bourgeois society) has a morality and law without basis and surrounds itself by formalistic rites. The Jewish law is without basis and ground. It is a religious caricature of bourgeois morality and bourgeois law. The main art of the world of selfishness is the crafty elusion of the laws. The Jewish Jesuitism of the Talmud is exactly this attitude to the laws. The religion of practical wants is practically limited to a few features. It can only develop in practice, not in theory, as practice is its truth. Judaism, being the religion of practical wants, is unable to create a new world, because practical wants are selfish and do not expand willingly. It can only be forced by the evolution of social conditions. It must be thus assumed from Marx's contention that Judaism is deprived of any progressive ability.

Judaism, Marx goes on, is an anti-social element of the present time (1844). It was forced to the top by historical evolution with the eager co-operation of the Jews. At this height it will dissolve itself. When society abolishes the practical spirit of Judaism, the trafficker and its principles, the Jew will become an impossibility, because his essence will have no objective. The final conclusion in Marx's interpretation of Judaism is: "The emancipation of the Jew is in the final analysis the emancipation of humanity from Judaism".

It would be idle to discuss extensively this interpretation. It is not presented for discussion, but for the understanding of Marx's position as a reviler of the Jews. However, Marx must certainly have had the facility of stretching his imagination. He interpreted Judaism, as the "religion of

practical wants", declared it incapable of any progress and yet proclaimed it the main factor of capitalist upbuilding in 1844,—a religion conceived at the dawn of Western civilization, about 5000 years ago! Japan, China, India, Asia and Africa in general should thus be unable to become "bourgeois societies" because they are neither Christian nor Jewish. On the other hand the Jews of Poland, Russia, the Balkans might be brought forward as the contradictory examples. Why being of the "nationality of merchants", having the "religion of practical wants" are they so poor? Why could not they upbuild in those countries the "bourgeois society" in which they could thrive? Marx found that "the practical rule of Judaism over the Christian world has found its unequivocal normal expression in America, where the teaching of the Gospel became a matter of commerce and where the bankrupt merchant does business in the Gospel in the same way as the evangelist in commerce." How many Jews were in America in 1844? How much under the influence of Judaism was America in those days?

This philosophy of Judaism found many followers. Werner Sombart, in his work *Die Juden und das Wirtschaftsleben*, makes Marx's ideas his own, without, however, admitting it. Franz Mehring praises highly this approach to the Jewish question. He believes that any commentary would only weaken this profound interpretation of the problem. In some socialist publicists the influence of Marx's essays can easily be discovered. But a former Marxist, Professor Serge Bulgakov, a gentile, of Kiev, writes:

"What was written by Marx on the Jewish question makes the most repugnant impression on me. Nowhere has the icy, heartless, and therefore blind, one-sided reasoning shown itself so naked as here."

Lassalle and Marx condemned Judaism and assumed the position of censors of the Jews. They denied the existence of any progressive force in Judaism and deemed it utterly opposed to their philosophy of social justice. They did not realize that they were glaringly Jewish in that respect and that they proceeded directly from the Biblical tradition. Is not the Messiah the greatest progressive thought of humanity? Is it not that the most tragic cry for justice? Their Jewish birth was a factor in the philosophy of Las-

salle and Marx. An oppressed Jew feels deeper the rot of a decaying order. Can there be any stronger driving force to radical idealism than oppression?

In the criticism of Judaism, both, Lassalle and Marx, proceed from the Jew-reviling tradition of the German philosophy, being particularly influenced by Hegel and Feuerbach. Could not Marx, who finds the mystery of Judaism in the Jew, see that the mystery of the German philosophy about Jews lay in the Germans who formulated it? Was it not the spiritualization of a social fact? It was the philosophy of an arrogant, privileged majority, displaying its assumed superiority before a humiliated and oppressed minority. It is the lot of a minority to see its talents carried away by the majority and to be told that its welfare is only a small part of the general welfare, by which is meant after all, the welfare not of the whole people, but of the majority. It was also the privilege of the German Jewish community to receive the mud thrown at it by its own Germanized sons. It was the effect of the intimate assimilation with German culture, of the absorption of German political and social ethics.

Marx considered the German war against Denmark as the right of civilization against barbarism. This right he proclaimed higher than treaties, because it was the right of historical development. He branded the Slavonic peoples as reactionary and hoped that a world war would wipe them out. He admitted hatred of Russians as the main revolutionary passion of Germans, and affirmed that the struggle for the German revolution would be done by terror against the Slavonic nations. Is there much difference between these declamations and the pan-Germanic threats?

Great political leaders of Jewish descent in other countries, like only Beaconsfield and Cremieux, had a different attitude towards the Jews because the ethics of their countries were different, Lassalle and Marx were utterly Teutonic in the unpleasant meaning of the word.

Although they were intellectual geniuses, they did not contribute to the Hebrew inheritance, nor to the hard struggle for the enfranchisement of the Jews. They made themselves alien to the Jewish community and took a hostile attitude towards Jews and Juda-

(Continued on Page 21)

TESTIMONIALS TO THE NEWER RUSSIA

CORRESPONDENCE TO THE REVIEW

from M. AVINADOV

(Second Article)

I WILL now call on some other witnesses, those whose tale seems to sound a different tone, that of a positive faith in New Russia.

A rather young lady physician had the misfortune of losing her husband a few years ago and soon afterward her eldest child. Both died in tragic circumstances. While clinging to her remaining little girl, and toiling for her support, life left very little sweetness for her. And yet, to any attempt of her American relatives to get her out of Russia her answer has always been a positive refusal. Why? Because she cannot even imagine the possibility of living in peace with oneself outside of Russia. "After all, we struggled for a better world to live in, and we have already bright hopes for a future. My misfortune—it is the results of my own poor luck, and I am blaming no one for it. But what little good I have in life is due to the new order of things in our country. See, I am but a woman, and yet how much my government aided me in expressing myself! I am curing, preventing sickness, writing, lecturing and generally contributing my bit to the general good. Nowhere will I feel as free and at peace with myself as in our Socialistic state. It is for you, foreigners, to envy us, and, learn to live in the light of our ideals."

At the homes of friends in Moscow I have listened to many a recital of struggles and hardships caused by the upheaval, but in all those there was a feeling of satisfaction with the final results. One woman told me this story: She was born and raised in a poor family and had therefore began work early in life to help her parents. Her ideal was to study, but she saw no way of obtaining an education. She married, became mother to two children, and her husband and she both worked to gain a mere subsistence. Only with the advent of the revolution were new avenues of life and learning opened to them. To be sure, they continued working, but under much better conditions. They were given every opportunity for study and after four years, both husband and wife found themselves graduated engineers in the employ of the government, he on the railway, she in the electric station. Her husband's father and sister are in America, evidently happy, but as to themselves,

they are, to say the least, satisfied with their mother country and have no longings for a change.

* * *

A brother and sister are living together in a rather large but very modestly furnished room in a southern port city. She is the secretary in some concern, he is employed in the Secret Service of the city railway. I inquired about the nature of his work and the purpose of his bureau. After some hesitation he told me this: "The inner enemy" of the present government is glad of any opportunity to cause havoc in the country. Many enroll as employees and workers with the sole purpose of secret undermining, sabotaging and of inflicting all sorts of malicious interference. The work of the secret bureau is to watch over all workers, high and low, to examine any mishap with the object not only of discovering the guilty person, but of the nature of the deed, whether it was a matter of mere carelessness, or the result of premeditated planning. "We have succeeded," he said with pride, "in clearing the names of our department. We are far, however, from feeling confident and at rest." This "inner enemy," according to him,—and I have heard this opinion reiterated in various places—is the sorest spot on the body of young Russia. He feels happy, therefore, with both, the responsibility put upon him by government, and the chance given him to help directly in the building of the new economic order.

* * *

A very near member of my family said: "You, who knew me rich once upon a time, wonder at my contentment in the capacity of a humble worker. I have paid dearly for my former wealth, but I am now not only habituated to my new state but actually satisfied and happy and would refuse any change if it were offered to me."

This man had been a builder. He had been constantly worried by financial difficulties and misunderstandings with labor. Today he is at peace with himself and his conscience. He believes that what a man strives for most is to provide for one's family and one's own old age. All this is gained now

in a much easier and ready way through the help of the government. His wages are assured and on time. His wife is working and adding to the income. One son is an engineer and married, the other two are both studying, and the eldest is even subsidized by the government. Last year he was ill for several months, but received his wages regularly and without reduction. After he recovered he was granted a free trip to and stay at a sanitarium in one of the Caucasian resorts. Because of all this he looks forward to his future with confidence, praying only for health and peace.

* * *

One evening in Kiev, as I was surrounded by the circle of my nearest family members, I was honored by the visit of an old friend and distant relative. His arrival interrupted the conversation and some of those present lowered their voices and changed the topic which held our attention at the moment. To me there was nothing astonishing in the fact that a friend of my youth, who had visited my father's house numberless times, who had spent many a night with me actually in one bed, should meet me again after a separation of close to a quarter of a century.

My family, however, knew that this man had risen high in official life and exerted enormous influence in the government. Hence they felt a thrill mixed with some unwarranted fear at his sudden appearance.

To be sure, his visit pleased me and I made good use of it by asking him many a question concerning things which lay near my heart. He had always been an internationalist and the Zionist movement never interested him. Even now the Yiddish cultural activities in some quarters of Russian Jewry left him rather indifferent. However, he listened eagerly to the Jewish news about which I had to relate, and even tried to brush up on his long-forgotten knowledge of Hebrew. According to him there is no direct opposition to the learning of Hebrew in Russia except that there is no demand for it in the actual life of the masses. Yiddish is lavishly supported by the

(Continued on Page 8)

government. Hebrew is considered as having its origin in Jewish religion only, and at its best was used only by the few. Yiddish, however, was and is still used in every-day life by millions of people. According to him many an evil that has befallen this or that movement was unavoidable in the course of the revolution, but gradually, with the normalization of life, many wrongs have been rectified and there is evidence of continuous improvement. I ventured a minor question: "What's your salary?" "600 roubles per month", was his reply. I was pleasantly surprised. This sum, about \$20.00, is earned in Russia by many ordinary workers, and is even according to Russian standards of living very low. Yet this was the pay received by this man, who controls the work of nearly 2000 employees. In this simple fact the great trend toward equality in Russia was revealed to me, in spite of the many instances of inequality with which I met during my stay there.

* * *

A similar instance was encountered by me in Leningrad in the course of a tour of the famous fortress of Peter and Paul. I met there a gentleman in uniform who was himself touring the place for the first time, and puzzled by some of my questions he offered explanations concerning the treatment of prisoners by new Russia. He was a Jew, assistant chief of police of Odessa, spending his vacation in a sanitarium which was formerly the Czar's village. "Whatever one can argue against the revolution", he said, "we Jews have gained immensely in what was our main ideal, equality. Could you imagine a Jew formerly in anything like my position? And I am not the only one."

The evidence of the complete emancipation of the Jew in Russia is beyond doubt, and one can only rejoice over it. As to the loss of and complete failure of Jewishness or Judaism, there was no use arguing these points with this man, who was after all a perfect stranger to me. I could find no willing ear nor understanding for my views, among people who were really close to me. I asked him at the end of our talk to direct me to my hotel. This he could not do being himself a visitor in the city, so he brought me to the nearest policeman for inquiry. "I beg your pardon, tavaristch," he began, and after explaining his request both examined the directory manual. "Thanks,

tavaristch", the assistant chief of police said finally. For five long minutes I had stood dumbfounded, watching this little scene. It portrayed to me in a most unmistakable manner the great change in human relationship which took place in revolutionary Russia. Whoever lived in Russia in the days of the Czar will remember the feeling of lordship and mastery which the sim-

HUMBLE HOST

In His own image made He us
To live upon this earth.
Each human form a sacred shrine
Where sorrow tempers mirth.

Tho flowers lend their fragrant spice
That sweetness may abound,
And graceful trees and singing birds
Our mortal lives surround.

We squander youth and loveliness
Like so much ill-got wealth,
Forgetting we are host to Him
Who gives us life and health.

—IYDA HIRSH LEVITT

THE JEW

The Jew has flourished down the ages
And lights the truth on golden ages;
Although pursued by hate and malice,
With bitter dregs within his chalice,
He yet plods on through fields of glory,
Repeating now the same old story:
That hope and love and work and right
Shall wear and win in every fight.

—WILLIAM JOYCE

plest officers would show to those below them, and the fear and submissiveness which the subordinate would evidence. To behold therefore, a state of equality, of normal human attitudes, between a chief of police and a plain traffic officer was enough to arouse wonder and gratitude.

* * *

The following incident took place on my return voyage, after I was outside the limits of U. S. S. R. The passengers on board ship felt free to discuss their impressions of Russia, praising and criticizing as they pleased. The major point of dissatisfaction voiced

by nearly all those present was the lack of freedom of speech and press. Some of the passengers were Russian officials traveling abroad on some special mission. While listening attentively to the general conversation they did not care to take part in it. When, however, the last topic was brought up one of them could hold aloof no longer. He opened a Russian newspaper printed by the "whites" in Paris, and pointing to some malicious statement concerning the state of affairs in the "red" Motherland, he said: "Can you imagine what sort of influence this material would have on the minds of our simple citizenry? Our peasant is not ripe as yet for free, deliberate thinking and judging. Unlike the American or European average citizen he is but a novice on the path of culture and is liable to be easily impressed by the strong words of a demagogue. How can you expect us to allow complete freedom of press and speech at this early state of our development? As a matter of fact our press and meetings abound in self-criticism but it is of a constructive character based upon real needs".

This familiar reply satisfied some listeners but it failed to satisfy me. The history of mankind, philosophically speaking, presents a struggle between the individual and the state. The paramount achievement of the modern age, was the complete liberation of the individual, as far as thought and speech was concerned, from any authoritative-ness. In the face of today's dictatorship our only consolation is that in the long run the individual is bound to liberate himself for the benefit of society as a whole. This has been historically proven, as witness the Athenian Sophism and philosophy in the Ancient period, the Reformation at the close of the Middle Ages and the Renaissance at the beginning of the Modern period in history.

Meanwhile, the Russian government is doing its best to raise the cultural standard of the population and to build its industry, with a view to becoming independent of the other countries. If successful, Russia may yet startle the world with a freedom which so far has been only dreamed of.

"—THE BUSINESS OF THE ORTHODOX JEWS, NOT of the PEOPLE of the STATE of NEW YORK"

JUSTICE PHILIP J. McCOOK'S NOTABLE DECISION IN THE KASHRUTH CASE

ONE of the oldest enactments, pronounced by Moses himself, 3,400 years ago, relates to food. The dietary laws are mandatory in form, and traditionally regarded as a cornerstone of the faith. What may be eaten is denominated "kosher," an adjective whose corresponding noun is *kashruth*. From time immemorial the religious duty of every orthodox Jew, and preeminently of the rabbi, has been to obey, enforce and safeguard the principle of *kashruth*. Every detail originally mentioned has been repeatedly passed upon by commentators. Some of the specifications may seem strange to the Gentile observer, but on closer examination are found based upon either hygiene for the people or mercy for the humbler creatures.

Since the wholesomeness of an article of food is of obvious importance, its selection, inspection and preparation are to be closely scrutinized. Animals must be handled and killed only in certain way and under rabbinic directory supervision. Ritual slaughtering of *schechita* is performed by a *schochet*. Since continuous attendance by any one rabbi at any one market is impossible, certain duties are delegated to subordinate supervisors. Each of these three, rabbi, *schochet* and supervisor, is regarded as filling a sacred office. By reason of the *issur* a new functionary, the *plumberer* or seal affixer has been designated, usually in the person of a supervisor.

The history of the case may be summarized by the following chronology, all in 1934:

July and August—A series of meetings in the City Hall and elsewhere, called at the request of a committee of fifty orthodox rabbis chosen by the Mayor or the President of the Board of Aldermen, and attended by rabbis and laymen, *schochtim*, poultry men and commission merchants, discusses alleged abuses in the slaughter and sale of poultry, the economic situation of the participants, and the need of reform. The Mayor appoints a lay mediator who holds conferences with different groups. The committee of fifty selects a committee of twelve on ways and means.

The following is part of the decision in the Kashruth trial, written by Supreme Court Justice McCook. It concludes the resume of this famous legal action that the Review has been publishing. The court records were made available by the attorney for the New York Kashruth Association, Louis J. Gribetz, and his associate, Lester Lyons.

August 30—The mediator reports with recommendations.

September 25—Meeting of the so-called United Rabbinate, a loosely organized assembly of the rabbis of Greater New York, hears and discusses the mediator's report and adopts resolutions approving the principle of the *issur* and calling for the appointment of a *Beth Din* or court.

October 4—The committee of twelve, after a meeting with the defendant's representatives, appoints a committee of three, which selects and notifies a *Beth Din* of twenty-three.

October 9—First session of the *Beth Din* of twenty-three, which after discussion of the situation decides to prepare an *issur*.

October 20—*Issur* drafted, submitted, discussed, revised and adopted by *Beth Din* of twenty-three.

October 22—Meeting of market men and rabbis. *Issur* discussed but without agreement.

October 24—Meeting of the Rabbinical Board of Greater New York, the largest local association of rabbis, *Issur* discussed and the *issur* adopted by *Beth Din* of twenty-three approved.

October 29—Meeting of the United Rabbinate of the City of New York, with a roll call of 219 recorded as present at the opening. The *issur* is read, discussed, voted upon and adopted.

November 5—By general invitation and upon public announcement, the *issur* is promulgated in Norfolk Street Synagogue.

Later in November—The *schochtim* are called together and accept the *issur*.

Much criticism has been voiced of

the motive given for these various occasions. Several means were adopted, including, notably, mailed letters, word of mouth and advertisement in the Jewish press. In particular the defendant proved full notice of the general meetings for rabbis of September 25 and October 29, which marked, respectively, the official institution of proceedings looking to an *issur*, and their close in the adoption of the *issur* presented by the *Beth Din*. The combination of written notice and publication in newspapers with a circulation among those peculiarly interested of approximately 226,146, presumably read by three times that number of orthodox Jews, advised the religious community, including the rabbis, of an intention to take measures for the enactment of the form and kind of religious ordinance which was finally adopted. No interested party had an excuse for ignorance of what was going on. Applying criteria accepted in corresponding circumstances under our own law and rules, I find that adequate notice was given at each important stage to all concerned.

Plaintiff has gone so far as to assert that, independent of actual or constructive notice, the proceedings thus far were defective unless every congregation in Greater New York be shown to have participated in them, either by its rabbi or through a lay representative duly authorized for the purpose. No reliable authority for such assertion is produced. To be sure, this court entertained some expert testimony to that general effect, but it broke down under cross-examination, either because detached from its context or contrary to the weight of evidence or both. Certainly present day jurisprudence would regard the imposition of any such obligation as incompatible with the practical administration of justice.

Plaintiff has emphasized the failure of the United Rabbinate itself to appoint the court which drew up and adopted the *issur*, but has failed to indicate any provision of the Jewish law compelling it. Final judgment was rendered, not by the *Beth Din* of twenty-three which in effect was an intermediate body. (Continued on next Page)

diate advisor, but by the whole body of rabbis present when the vote of the United Rabbinate was taken. The court received no testimony in the sense of hearing outside witnesses because not required to do so.

Too much attention has perhaps been given to the matter of testimony and other specific evidence before this committee or court, too little to a situation which amounted to an agreed statement of facts so that the presentation of proof was relatively unimportant. As a result, of course, the chief function of the *Beth Din* became that of law-finding rather than fact-finding.

Under the Jewish authorities we discover nothing to prevent members of the court from being judges and witnesses also, and, like the other tribunal of the United Rabbinate, it could apparently accept hearsay evidence. There were no parties to the proceedings we are now engaged in scrutinizing and, therefore, bias or prepossession, assuming any were found, were no bar to sitting in judgment. There is already seen to exist a great and fundamental difference between the trial of a religious question and the litigation of a controversy between man and man. Impartial, as between what he deems right and what he deems wrong, a pious Jew could scarcely be in the former case; *ex hypothesi*, he must take sides.

This Supreme Court has before it no evidence that up to the date of the *issur* the plaintiff was a party to the proceedings or singled out in any way for personal attack. It was a defendant only in the sense that during the conduct of a public religious cause like this every member of the community, including the rabbis themselves, was deemed worthy of criticism because such conditions had been so long permitted to remain.

The law of the Jews, like most laws, presupposes a judge free from sordid motives connected with the case. Possibly a few members of the two principal tribunals which passed upon the main question had unworthy individual motives, but that is far from discrediting either body. Here again must always be borne in mind the distinction, already referred to, between the purely religious and the personal types of trial. Besides, motive is a very difficult matter to analyze. Like any other human being, in order to live and function, he needs food, clothing and shelter and therefore money, though supposed as a judge to disregard and even

despise such considerations. It would be too much to expect him as a man to ignore a prospect (which, by the way, does not appear to have been fully realized) of wider employment at better pay; and it would be quixotic to press such a point against his qualifications as a judge. To do so would be senselessly to impugn the motives of all rabbis and impair their dignity. The absurdity of attempting to impose any such narrow standard or test appeared upon the trial before this Supreme Court in listening to the testimony of the learned clergy. Will anyone venture to say that the plaintiff's experts showed more disinterestedness than those called by defendant?

No serious flaw, then, appears in the procedure so far, and we turn to the formal and substantial regularity of the decree itself.

The plaintiff's witnesses asserted that this is the first *issur* promulgated within the memory of living man, but its counsel brought out on the cross-examination of one of defendant's witnesses what looks like inconsistent evidence. Recourse at great length was had to the earlier authorities. It would be fruitless to give these citations *pro* and *con*, and the court contents itself with finding that the plaintiff, upon whom the burden of proof rested, has been unable to show that the document in suit was irregular in form. The best view appears to be that while *issurim* are usually found to have been ultimately reduced to writing, that fact is attributable to the advisability of identifying and perpetuating an important oral proclamation. So regarded, the writing, and the verification by signature of witnesses, become matters of proof, technically superfluous if, as here, other proof is available.

In substance, the *issur*, after reciting the facts found, the principles maintained and the conclusions reached, forbids the faithful from selling or buying poultry not slaughtered and sealed in accordance with its terms, prohibits *schochtim*, under penalty of disqualification, from participating in *schechita* of any kind unless agreeably to the *issur*, urges rabbis to conform, nullifies the rulings of non-conformers, and proclaims them rebel sons. These provisions, and particularly the ones which can be classified as bans, are strongly attacked. The answer in each instance is substantially the same—that the duty of rabbis to safeguard or hedge the faith, and thus *schechita* has never been questioned; that even confiscation, and thus any lesser penalty,

including what has, in the form of a (later) fixed price for the seal of one cent, been characterized as a tax, is authorized when found necessary in the course of providing such safeguard; that the permanence and seeming finality of the prohibition and the ban are justified by similar necessity and have precedents behind them; that previous opportunity was given all to conform; that some did conform in advance and those who did not, as for example the *schochtim*, and the plaintiff itself, had later opportunity to acquiesce as evidenced by the agreements they signed. The plaintiff's authorities as to the right of repentance do not apply. There is testimony in addition to the effect that even now, were the United Rabbinate or the *Beth Din* to be convinced that an error or injustice had been committed, and appeal for reconsideration is still in order.

Perhaps the participation of the defendant in the preliminary proceedings and its appointment (in the *issur*) as secular agent of the United Rabbinate and the court for enforcing the edict require brief separate attention. Is it proper under the Jewish law to name such a secular agent, and especially this non-religious body? The defendant's witnesses say yes, if justified by necessity, and that this necessity has been established. The plaintiff has not established the contrary and so fails on this point.

More than fourteen months have passed since the *issur* was proclaimed to New York Jewry as the law of the community. A relatively small proportion of the rabbis have placed themselves in opposition meantime, but none of them rose on October 29 to register dissent, though some may have left the room. Even plaintiff's chief expert witness actively participated in the ceremony on November 5. Solemnly garbed for the purpose he convoked the assemblage in his own synagogue and offered the opening prayer for the success of the venture. True, considerable difference of opinion was from the first expressed as to the wisdom and policy of enforcing the seal requirement, but no evidence has been offered that in October or November, 1934, the least objection was made by any responsible person to the *regularity of the procedure adopted* or the *validity of the decree*. I conclude that the technical objections interposed for the present trial are after-thoughts. On the whole case I hold that the result was at the time acquiesced in, and it

(Continued on Page 22)

ENRICHING JEWISH SCHOLARSHIP

A REVIEW OF TWO NEW BOOKS

By DR. ISRAEL H. LEVINTHAL

"THE TRACTATES KALLAH," edited from various manuscripts, with Notes and Introduction, by Dr. Michael Higger, N. Y. 1936.

THOUGH this work is of special interest to students of Rabbinic literature, all of us at the Center will find some interest in its publication because of the fact that its author is one of the faculty of our own Institute of Jewish Studies for Adults. Dr. Higger is one of the most diligent workers in the field of Talmudic literature in America. He has already enriched our knowledge in that field through the publication of a number of volumes that have won for him high praise from the most renowned of our Jewish scholars both here and abroad.

Dr. Higger has chosen for his special research the Extra-Canonical Tractates of the Talmud, known as the *Masektot Kctanot*, the smaller tractates, which though found in our present editions of the Talmud, were not part of it originally. They occupy the same relationship to the Talmud as does the Apocrypha to the Bible.

The Tractate Kallah now published by him includes both tractates by that name, the shorter one of only a single chapter, and *Kallah Rabbati*, the longer tractate, consisting of ten chapters. These treat, as the name implies, of marital relations, the duties of chastity in marriage and in general life, and include also many beautiful teachings and aphorisms on other ethical duties.

What makes this edition especially valuable to students of the Talmud is the profound introduction written in Hebrew, which takes up about half of the book and in which the author makes a thorough and critical analysis of the text, its relationship to the other Talmudic books, the sources of its teachings. In the notes that are appended to the text he gives us the variations in the readings of the various manuscripts still extant.

All in all, the work displays that fine erudition and the painstaking diligence which mark all the literary efforts of this true Jewish scholar, Dr. Higger.

"PHARISAIC JUDAISM IN TRANSITION"
—by Dr. Ben Zion Bokser. Bloch Publishing Co., N. Y., 1935

This scholarly work is also of interest to our Centerites because its author, Dr. Ben Zion Bokser, lectured for two years in our Institute of Jewish Studies for Adults. It is a critical study of the life, times and teachings of Rabbi Eliezer Ben Hyrcanus, known as R.

motivated by these conditions. Dr. Bokser proves by means of a penetrating analysis of his teachings, how the conservative attitude of R. Eliezer was largely dictated by his economic status, for he was a landowner and a member of the aristocratic class.

The book is of special value to those interested in the history and development of Jewish law and doctrine. Here is a period in our history that required reconstruction and reinterpretation of our entire religious structure. The Temple and Jerusalem were destroyed. From a people living in its own land, the Jews became transformed into a people scattered to the four corners of the earth. It was due to the statesman-like vision and to the liberal conception of the leaders of Pharisaism that these changes were brought about, and so gave permanence to the Jewish people and to the Jewish faith. The Pharisees worked out a technique of reconciling the new development with loyalty to tradition, which enabled them to undertake the far-reaching adjustments in Jewish life which the new conditions demanded.

But this process was opposed in large measure by R. Eliezer the Great. Rigidly conservative in his conception of piety and social doctrine, he became the champion of a static jurisprudence.

Though his voice carried great weight, the liberal attitude of the Pharisees was victorious, to the great advantage of Jewish life and thought.

Dr. Bokser gives a critical analysis of this important contest, and endeavors to prove the novel thesis that R. Eliezer was influenced in his conservative views by his class interest. Being a great landowner, a member of the rich or upper class, it was but natural that he taught a theology popular with the members of his class, that he championed the interests of agriculture and the rights of property, and was ever ready to oppose all change in jurisprudence.

In our age, when we are faced with the same problem that faced the Jews in the days of Eliezer, the problem of reconstructing Jewish life and teachings, such historic studies as the one offered us by Dr. Bokser are of the greatest value and significance.

The Song Immutable

By PHILIP M. RASKIN

THEY tell me the day of the love-song is over,
Old whims and old vows are left in the gloom;

Changed are the ways of love and lover,
Changed as the ways of the wheel and the loom.

Love is no longer a rose and a thistle;
The garden made way for the mill and the mart;

Passion is vowed between whistle and whistle,
The rhythm of hammers replacing the heart.

They tell me—But I . . . crave their pardon—
Spring, as of yore, will lure and laugh;
And shop and mill will turn to garden,
When love, the magician, wields his staff.

Nor the roar of the wheel, its clang and clamor,

Nor the boom of the mart is loud enough.

Nor the peal, nor the swell, nor the clash of the hammer,

To quell the vow and the whisper of love.

Eliezer the Great, one of the sages of Israel in the crucial period after the destruction of Jerusalem by Rome. But the author does something more than give us a mere account of the Rabbi's activities and teachings. He gives us a picture of the social and economic life of his times and shows us how R. Eliezer's teachings were

TRIBUTES TO DR. ISRAEL H. LEVINTHAL AT ANNIVERSARY OF HIS ASSU

THE *Review* publishes below a digest of the addresses delivered at the event celebrating the twenty-fifth anniversary of Dr. Israel Levinthal's service in the American ministry.

The celebration was held on Thursday evening, April 23rd in the presence of a large gathering which filled the spacious synagogue of the Center. Presiding was Mr. Samuel Rottenberg, Honorary President of the institution who headed the committee in charge of arrangements for the celebration. Rabbi Jacob Levinson, of the Congregation Chovevei Torah, delivered the opening prayer in Hebrew. The greetings of Brooklyn Jewish Ministers Association were brought by its President, Rabbi Abraham M. Heller. Justice Edward Lazansky followed with an address on behalf of the Jewish community following which Rev. Alan M. Fairbank presented the greetings

of the non-Jewish citizens of the Borough. The Jewish Theological Seminary of America was represented by Prof. Louis Finkelstein. The evening's most impressive scene was the presentation of the aged father of the guest of honor, the chief rabbi of Philadelphia, Rabbi Bernard L. Levinthal. His address in Yiddish was given tremendous applause by the audience. The president of the Center, Mr. Joseph M. Schwartz extended the greetings of the institution following which Dr. Levinthal replied to the tributes paid to him during the evening. The concluding prayer was delivered by Rabbi Simon Finkelstein of Ohar Shalom Synagogue. The musical program was rendered by Rev. Samuel Kantor and Maxim Brodyn.

A reception in the auditorium concluded the evening's festivities.

RABBI B. L. LEVINTHAL

YOU will readily understand that it is most difficult for me to speak this evening. When one is almost overcome with joy the words are not easily summoned. I might begin with a blessing for my son—but, because both he and I are *Kohanim*, the blessing comes from Zion. The *Kohan* is blessed from God.

My son has been blessed. From early childhood he displayed talent, and always he was devoted to Judaism. I need not go into detail; other people have praised him. I, on the contrary, have no need to praise him, since I am blessed in being his father. When a son has surpassed his father both in influence and activity, the father is overjoyed. I thank the Almighty God that in my old age I see my son taking his place in the ancestral chain.

I have been a Rabbi for fifty years. The difference between the twenty-five year's service rendered by my son, and the service rendered by our family for hundreds of years, is great. The work of the rabbi then consisted only in studying. Today much action is reflected of him. The last twenty-five years made such great demands upon a Rabbi; he had to be wise, a courageous leader, and able to defend his actions.

My son, your Rabbi, is one of the great leaders who interprets the word of God and Torah. And he has been helped in his glorious work by his beloved wife.

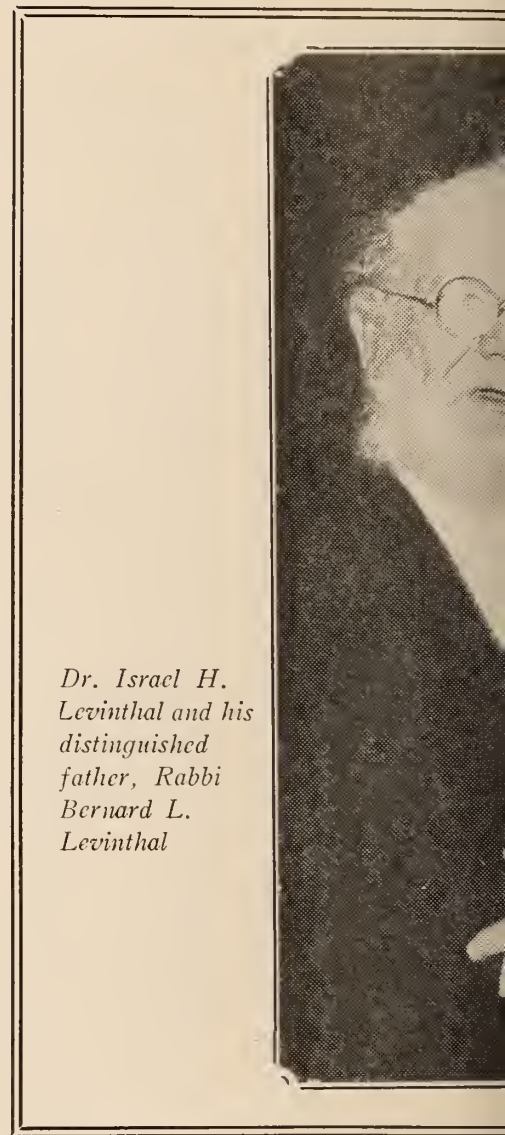
I want to bless all the members of this Congregation, as it is in this Congregation that so much of his influence has been felt. I want to thank all the people who work with Dr. Levinthal, and to my son I say, "Go forward in this path!"

* * *

By Hon. Edward Lazansky

WHEN began the career so greatly admired, the subject of tonight's delightful tribute, the world was at peace. For the ordinary person then to have predicted that there was likelihood of war would have rendered him liable to be charged with possessing an unbalanced mind. There seemed to be good reason to believe and hope that international disputes would be settled by peaceful means and that war was banished from men's thoughts for all time. There were very few indeed who suspected that in the summer of 1914 the most terrible of wars in the history of the world would commence and that the nations of the world would be in conflict. It did, however, happen, as often does the unexpected. Millions of lives

were sacrificed; millions of dollars worth of property destroyed; and at this costly price the people of the world were led fondly to hope at the end that it had been made safe for democracy—that for which this country, at any rate, fought. It was a terrific price to pay for such an end, which otherwise could have been obtained without the shedding of a drop of blood. Peace was declared, a peace that all mankind expected would be one from which a real lesson of brotherly love would be learned. Just as before the war, so after it, was it declared that international differences would be settled by discussions and conferences, not by bullets and poison



Dr. Israel H. Levinthal and his distinguished father, Rabbi Bernard L. Levinthal

THE CELEBRATION OF THE TWENTY-FIFTH ANNI- VERSARY OF THE RABBINATE



(By courtesy of The Day)

gas. Autocrats had been driven from all the countries of Europe. Individual liberty was to be the watchword. Despite these hopes and expectations the eighteen years since the war have been a period of international unrest and dissatisfaction. National and individual obligations have been renounced. There have been political and economic upheavals. Liberty has been replaced by dictatorships; the march of civilization has been halted and the hands of time turned back centuries. As before, so since the war,—material interests are in the saddle. Instead of the peace that was predicted, a war is now being waged in Africa and threatens in other places. Yet what nations

are making a real, effective protest? Liberty abroad has vanished under the heel of dictators. Rights of minorities have been outrageously ignored and people oppressed and persecuted, yet the situation seems hopeless because nations mighty and strong remain silent. All over the world people are unhappy. Even in this land of plenty, the home of the free and the brave, there is much disappointment and sadness. Millions are out of work; fortunes have been lost; business has been depressed; ideals have vanished and disrespect for law and order has increased. Spiritual values have diminished and indifference to religious duty has increased. The influence of religious organizations and their leaders has lessened.

This, in a homely way, indicates the atmosphere in which our friend Rabbi Israel H. Levinthal has served during the major portion of his rabbinate.

What has been his attitude? How has he reacted? He began with ideals based upon love of God and man. These ideals remain strong with him. He began as a servant of mankind; he continues its servant. He has kept the faith and because he studied and labored, his power and influence grew with the days. His learning and earnest devotion to duty, his complete unselfishness, all without show or display, have won for him sincere regard, respect and affection as a man and as a spiritual leader. There has been no chicanery in the presentation of his service; no blare of trumpets to engage attention. He abhors a reputation not founded on fact. He lived as he preached. Always and ever a preacher and teacher of religion, he never found it necessary to bring the bright lights on his actions or base his preachments upon interests which would detract the curious. In a quiet, simple way, full of zeal and piety, calm and self-possessed, he has not only developed a great congregation but has won for himself an enviable reputation. Both he and his congregation have been an influence for good in the community as well as throughout the country. Israel H. Levinthal has been a real teacher in Israel. He has been happy to guide and teach in things religious and has not sought by attachment to social or commercial interests to make for

himself a life of ease and comfort. He has labored industriously in teaching the glory of life. He has not sought admiration but has won it. He has not looked for material reward but has been very handsomely rewarded by knowing that he has given all within him for the betterment of his fellow-man. More than this no man could do.

While he has always been an intense Jew, he has never developed a prejudice against the faith of others. He believes that there are certain fundamentals which draw all civilized men together in a common cause in the search for truth and justice. Although they take different roads to what seems to be the same end, there is no room for prejudices. He has been an ardent worker in the cause of charity. Never failing in his duty to his congregation, he has found time to help in the cause of those who are in distress.

In all his relations he has been kind, gentle, and patient, so that during all his time in Brooklyn he has always had a countless host of admirers and friends. He has been with this institution through some severe economic storms. The spiritual side under his guidance has grown stronger with the years. He loves his people and they love him. It may be that his congregation is too near to him to realize it but the fact is that he is one of the outstanding Rabbis of our country. Combined with these qualities, one readily observes in him an ardent love for his country and devotion to its free institutions. You know the type—the kind who, being stalwart in their Jewishness are at the same time stalwart American citizens.

Israel Herbert Levinthal, Rabbi, teacher, scholar, publicist and citizen, as an humble member of this community I salute you in its behalf and congratulate you upon your brilliant service and the remarkable results of your devotion to God and man and wish for you many more years of full strength and vigor, that you may continue to be the servitor of your people and your country.

By Rev. Dr. Albert M. Fairbank

Minister of the St. Paul's Congregational Church.

IN my Church it is the custom on such an occasion to address the gathering by the appellation fathers and brethren. I would address the gathering tonight by the name I heard and that gave a thrill to me—*shalom*. I happen to belong to a family that has been here for over three hundred years. We are very proud of the old home in Massachusetts. But when I think of the old language, of all the men who work for God and serve him, I feel that there is where my spiritual language has developed. For after all, if there is anything that is dearer to me, anything that has meant everything in life, it has come from the Bible, your Bible, the Jewish Bible, and so I would say with a great deal of feeling not only because of these learned guests, but because of what I owe to the Jewish heritage—brethren. And I would say it with a good deal of feeling, because I am strongly convinced that the great thing today is a feeling of brotherhood.

It pleases me very much as a humble member of the distinguished Church which has sent greetings to Dr. Levinthal through Dr. Cadman and Dr. John Haynes Holmes, I am very pleased on behalf of your brethren in the Christian Church, to bring to you, Dr. Levinthal, felicitations.

When the terrible war began I was eager to get into it. I voluntarily enlisted in the Infantry. And then there came that awful disillusionment, which came to so many of us, when we realized how useless was all of this mass slaughter; and there grew a stronger feeling than ever before that the world is *one*; that we must recognize that the world is one; that anything that divides humanity is against the best interests concerned.

And so I am one who in these days goes to bed and passes many wretched hours in pain of spirit because of the forces that are dividing humanity today. To my mind one of the worst curses that has ever come into the world, one which arouses my ire and indignation to the very depth, is the awful treatment of the Jews and other minority groups in Germany, not by the German people but by a group of people who have become insane. I am deeply grateful for any opportunity when I can say to the people of the Jewish race that there is a strong feel-

ing that we must throw all our energy into developing a spirit of cooperation and brotherhood. You have given to us the finest ideals. From you we have gained our idea of God. Jesus, whom we revere, was a Jew, and therefore I am most pleased to be here.

And to you Rabbi Levinthal, in behalf of those whom I represent, I extend the utmost felicitations and hope and pray that for twenty-five years more, at least, until like your father you grow old and dignified in the service, you may be able to continue this very wonderful work that you are doing.

* * *

By Professor Louis Finkelstein,

of the Jewish Theological Seminary.

IT is a great privilege to have the opportunity of speaking to you about Dr. Levinthal, and to felicitate him in the presence of all of you. A few years ago I had the equal privilege of speaking at the tenth anniversary of his association with this institution as Rabbi. You have heard and you will hear from others about the service of Dr. Levinthal to the Jewish community during the twenty-five years of his rabbinate. Perhaps I would rather speak of Dr. Levinthal's service in the field in which I happen to be particularly interested—his services in the field of Jewish literature. He has managed to find time to write a number of books which are especially significant and important. I remember the first book. It was on the Jewish law of Agency. There are a number of Jews who know Talmud and who know Law. But there are very few Jews in the world who know both the Talmud and who know Law; they can be counted on the fingers of one's two hands.

Before Dr. Levinthal published his book there was hardly any literature on the subject. Something had been written, but it was far from sufficient. What Dr. Levinthal did in his book is important in itself, but especially so because it opened a new field. Since the appearance of that book much more study has been given to this subject. Jews have contributed tremendously to Law, but this jurisprudence lies hidden in the massive books of the Talmud, and is known only to a few scholars.

I will hurry on to Dr. Levinthal's second book because it points to another aspect of his life. Dr. Levinthal

is not merely the scholar, but also the man of action, the man who interprets. Very few scholars have the power of interpreting Jewish learning so that people can understand it. When "Steering Or Drifting" appeared, I was fascinated. It is an extraordinary work. I have read sermons before, but most of them are not particularly Jewish. Dr. Levinthal showed that a method developed by our sages, of interpreting the sermons, the Midrashic method, can still be used after fifteen centuries. Dr. Levinthal's addresses, which were first delivered here were moving when heard. They are, however, very moving too in cold print.

And then came Dr. Levinthal's greatest book, I think, and that is "Judaism—An Analysis and An Interpretation." Dr. Levinthal here brings to birth both his knowledge of Judaism and his experiences as a man of action, and becomes the Jewish thinker and philosopher. To be able to explain the aspects of Jewish ethics, to speak about God to masses of people, to be able to write about these subjects in such a way that anybody can understand them, and at the same time enable men who have thought of such matters for many years to learn from him, requires genius. Dr. Levinthal has succeeded in showing the way of explaining the great philosophic truths in our religion so that all of us can understand and profit by it.

Dr. Levinthal is always the scholar and man of action, always the thinker, but there is another quality that he brings to his work. What is it? It is his ideals. Dr. Levinthal is the man of ideals, the man of God. This is what made the scholars of Talmud. They brought their ideals into the problems of every day life. The combination of idealism and practical understanding is the essence of the Rabbinic tradition and is personified in Dr. Levinthal in a degree that is amazing. And because it is personified in him, I think that this occasion is an occasion for gratification for all of us. He is a member of the Board of Directors of the Jewish Theological Seminary. He has become a member because Dr. Adler felt that his influence was necessary in the training of the future Rabbis of this country. His influence is not limited by the walls of this congregation and the walls of this Borough. His influence is not limited by our faith. Members of other faiths and other creeds listen to him with great respect and admiration. What he says remains with the people, inscribed in their hearts, and if

we are succeeding in building a Jewish community that is throbbing with life and high ideals we are largely indebted to Dr. Levinthal for being able to do so.

Dr. Levinthal, on behalf of my colleagues and the Seminary and of Dr. Adler, I want to wish you many happy years in the service of mankind. I know that you have already written your name in the history of literature. May God bless you.

* * *

By Rabbi Abraham M. Heller

THE privilege and pleasure is mine to bring greetings and felicitations to our most beloved colleague Dr. I. H. Levinthal.

In this *simchah*, my friends, we of the Brooklyn Rabbinate consider ourselves very much *mechutanim*. Dr. Levinthal is one of the founders of our Association and its first president, and continues to be revered and loved by all the spiritual leaders of our community.

We who are gathered here, and the many thousands who are not here, are all agreed that Dr. Levinthal is outstandingly great. Yet we have a right to ask what are some of the characteristics that make him the peer among his colleagues?

First of all, *hakarath panav ansah bo*. You can sometimes recognize a man by his mere outward appearance. You recall the Biblical story of Moses descending from the mountain, where he spent forty days in the labor of firing the words of God into the Testament. When he did come down the mountain, the people saw something strange in his appearance. There was something about Moses that was different from any human being. The reason was that while he visited Heaven, his whole being was infused with the spirit of God. That spirit could not contain himself within the being of Moses. It was reflected. Everybody always was able to see the extraordinary glow of the holy spirit but Moses was unaware that he differed from the rest of the people.

With our own guest of honor the story is very similar. The *Schechinah ruht auf ihm*. Dr. Levinthal is not conscious of it. He is always his natural self. Have you ever observed Dr. Levinthal rise to address an audience that he calls "my people?" His appearance wins his hearers before even his voice is heard. When he does

(Continued on Page 23)

Dr. Israel H. Levinthal's Response

IT is a good thing that these speeches came to an end. Had they continued much longer, I am afraid that I would actually have begun to believe all of these nice things, and that would be tragic indeed. Of course, I am thankful for all of the nice things that were said, but I am old enough to know that though they were sincerely meant, and came from sincere hearts, these words were not so much for what I had done, but as an encouragement for what should and must yet be done.

Ladies and gentlemen, I am deeply thankful to these good and fine friends. I am thankful not only because of all the nice things that I heard, but because I had no right to expect all this. Our ancient literature teaches us that when the high priest entered the Holy of Holies, he met instant death if he failed to perform any of the prescribed duties. But if he did everything that was prescribed no special praise was given to him because he did his duty. Such was the lot of the leaders in Israel throughout the ages. If they failed to do the right thing, there was an avalanche of criticism; if they did their duty, they went through life unrewarded. I only tried in my own humble way to do my duty.

I am happy too, this evening not only because it is a nice thing to hear these beautiful tributes paid to you, but because it gives me that opportunity which every public man should have once in a while—to give thanks to God for the blessings he enjoys. I thank God that my beloved father is here to share this joy with me. I know that much of the honor that you showered upon me is not due to me; you honored me because of my ancestry. You honor the name that I am privileged to bear. You honor me because of that name which my father did so much to enhance. I hope that he will be with me for many *simchos* to come.

Then, I am happy to have this opportunity to thank God publicly for another blessing that is mine, for my good and beloved wife, she who shares with me this honor tonight, and who is not only wife and companion, but, as I have had occasion to say, my severest critic, and the best. A great Hebrew writer, in one of his charming essays, speaks of the wife of the man in public life. He says that she always reminds him of an accompanist to a soloist. You pay no attention to the

accompanist who sits on the side. And yet one false note on the part of the accompanist will spoil the whole performance. I am happy to pay public thanks to my accompanist tonight that she always kept me in the right key, and I hope that for many years to come God may permit her to continue to play that note.

I want to thank God publicly for my children. Every parent has to thank God when he has good children, but a minister must give double thanks to God when his children are fine, because many ministers have met disillusionment and felt spiritual bankruptcy because they saw in their own home the breakdown of what they tried to teach to others. What courage could they have to teach other children, when they could not teach their own? I will not betray a secret when I tell you that my daughter, who is already an old married woman of three years, has never for a day stopped her studies in Hebrew, and is now one of the few Jewish women enrolled as students in a Theological School. Who knows, she may yet be the first woman Rabbi! As her husband said to Mrs. Levinthal the other day "You and I may both yet be Rebetzins." So too my son. Though he is not choosing the Rabbinate for his career, he is nevertheless filled with loving attachment to the Jewish faith and Jewish ideals.

I thank God for you. The Rabbi is equal in power, in influence, in ability to those who follow him, and if I have succeeded in some part in doing what these kind friends have said I did, I owe it in large measure to you, to the members of the Brooklyn Jewish Center, to the men and women of this community. You have brought out the best that was within me. You were never satisfied with superficialities. You made great demands on your Rabbis, and I tried to live up to these demands. Because of what you have done to me I publicly thank God.

Men and women, I lay no claim to all of these beautiful things that were attributed to me tonight, but I do honestly say to you of myself, that one gift I do possess, and that is love for our people and all that pertains to our people. A great sage was once asked: "What have you done to achieve long life?" To which he replied: "Never did I lift my hands for blessing with-

(Continued on Page 19)

ACTIVITIES in the BROOKLYN JEWISH CENTER

DR. BAKER TO DELIVER EIGHTH LECTURE ON PSYCHOLOGY

The eighth in a series of lectures on Psychology will be delivered by Dr. Ernest L. Baker on Wednesday evening, May 27th, at 8:15 o'clock. He will discuss the subject: "Inseparable Pals in Mind". On the following Wednesday, his topic will be: "Reflections of Mind in Personalities".

There is no charge for admission to members as well as non-members.

"LAND OF PROMISE" TO BE SHOWN MAY 23rd AND 24th

Those of our members who traveled to the Astor Theatre several months ago to see "*The Land of Promise*," that excellent talkie showing life in Palestine, will probably wish to view that picture again. For those who have not yet been so fortunate as to see and hear the actual achievements in Eretz Israel, this will be a long-sought opportunity to "visit" Palestine without great effort and at slight cost. There will be two performances on Saturday night, May 23rd. The first performance will begin at 8:30 o'clock and the second at 10:00 o'clock, and one performance on Sunday afternoon, May 24th, at 2:30 o'clock. Be sure to set aside one of these performances, to your distinct advantage. There will be a charge of 25 cents to adults and 15 cents to children.

CENTER CLUB

The Center Club is now in its last few meetings of the season ere examinations and the summer vacation marks its final closing. A Boat Ride is being planned for the 24th of May and a final party on the roof of the Center for the 21st of June. Meanwhile we expect to continue our cultural program under the direction of our leader, Mr. Goldman.

THE VIVALETS

With the end of the season rapidly approaching, the Vivalts are doing their best to wind up successfully. A second theatre party has just been held, the club members having attended the Broadway comedy, "Three Men on a Horse". Plans for witnessing moving pictures of Palestine were postponed because of the Bazaar and also certain mechanical difficulties.

INSTITUTE OF JEWISH STUDIES FOR ADULTS CLOSSES SUCCESSFUL SEASON

The third season in the life of the Institute for Jewish Studies for Adults came to a close on Thursday night, April 30th. We are happy to know that the large majority of the men and women who registered for the various classes at the beginning of the year remained to the very close and gained a great deal through the studies offered in the various classes. Rabbi Levinthal is now working on plans for the next term in the Institute activity and we trust that many more of our men and women will avail themselves of this opportunity to become familiar with Jewish knowledge.

FIRST CONSECRATION SERVICE TO BE HELD ON SHEBUOTH IN CENTER SYNAGOGUE

The first Confirmation service to be held in our Center will take place in the Synagogue during the services on the first day of the festival of Shebuoth on Wednesday morning, May 27th. The services will start at 8:30 o'clock and will terminate promptly at eleven o'clock when the Consecration services will begin. The members of the Consecration class will be led in the procession to the pulpit by the president and the chairman of the Hebrew School Committee and each of the members of the class will have a short but interesting address to deliver.

The class has done intensive work during the past year under their teacher, Mrs. Helen Levinthal Sukloff, in a survey of Jewish history from earliest times down to the present day and in the principles of the Jewish religion. We feel confident that this innovation will prove of great benefit to the girls of our institution and that it will have a lasting influence on their religious life. We feel that all of the members will want to attend this special service and we would ask them to be in their pews early.

BATTER UP!

Every Monday and Wednesday evening from 9:30 to 10:00 P. M., indoor baseball games are held in the gymnasium. Everyone plays—Come down and take a swat at the ball. Let's find out whether you still know how.

PROGRAM FOR CONSECRATION SERVICE

The following is the detailed program for the Confirmation service which will take place in our Synagogue on the first day of Shabuot, Wednesday morning, May the 27th, promptly at 11 o'clock.

The members of the Consecration class will march in procession to the pulpit, led by Mr. Joseph M. Schwartz, the President, and Mr. Frank Schaeffer, the Chairman of the Hebrew Education Committee, after which the following program will be carried out:

Opening Prayer—Jean Glasser
Hymn—The Class
Blessings For The Torah—A—First Blessing—Miriam Neustadter
Blessings For The Torah—B—Second Blessing—Rosalind Wolfe
The Jewish Woman in History
A—In Patriarchal Times—Etta Safer
B—In Our Early National Life—Hilda Zankel
C—In The Days of the Prophets—Ethel Levy
D—In Times of Crises—Fay Brenner
E—In Talmudic Times—Patricia Rosenbluth
F—In The Making Of The Synagogue—Laura Sorscher
G—In Modern Palestine—Doris Stark
H—The Jewish Woman Of The Future—Pledge of Consecration—Doris Feinberg
Hymn—The Class
The Crown Of A Good Name—Mildred Freedman
The Book Of Books—Betty Joseph
An Ode To Zion—Matilda Fleishman
Conferring of Certificates and Blessing—Rabbi Levinthal
Valedictory—Bernice Feldman
Closing Prayer—Cecile Feiler

IN MEMORIAM

It is with deep regret that we announce the death of our fellow member **HARRY GELLIS** of 1344 Carroll Street, who departed from this life May 17, 1936.

To the family of the deceased and to the relatives and friends, the Center extends its sympathy and condolence.

SHEBUOTH SERVICES WILL BE HELD IN THE CENTER SYNAGOGUE ON TUESDAY AND WEDNESDAY EVENINGS, MAY 26 and 27 at 8:00 AND ON WEDNESDAY AND THURSDAY MORNINGS, MAY 27 and 28 at 8:30

In connection with the services on the 27th, we shall have the Consecration service of the girls who will be consecrated this year. The prayer will terminate that morning at eleven o'clock, when the Consecration service will begin.

On Thursday morning the 28th, Yizkor or a memorial service for the dead will be said promptly at 10:30 o'clock. Rabbi Levinthal will preach the sermon on the 28th.

REGULAR MEETING OF THE SISTERHOOD MAY 25th

The next monthly meeting of the Sisterhood will be held on Monday afternoon, May 25th, at 1:30 o'clock.

A cordial invitation is extended to all women of the Center to attend this important meeting.

JUNIOR LEAGUE

The Junior League is at present in the throes of planning the Roof Garden Formal. We know that it shall be the affair of the year. The night selected for this gala occasion is Saturday evening, May 23rd. Members of the League and their friends are assured of a swell evening. So don't forget we shall be seeing you there.

THE MACCABEES

Continuing the fine activity of the entire year the Maccabees are not letting up at the end. Two new projects have been undertaken. One of them, a baseball team, could have been expected. The other, a Hobby Exhibit, is something we anticipate eagerly. We know we shall not be disappointed.

The inclement weather has prevented the playing of all the scheduled games. So if they are yet to win their first game they can also claim an unbeaten record. The season will soon wind up and a number of outdoor activities are expected to mark the last few weeks of the club year.

BOY SCOUTS

On Sunday, April 26th, Troop No. 125 went on a hike to Tom Jones Mountain in the Ramapos. The hike was attended by fifteen scouts and three leaders. The scouts passed tracking, cooking, knife and axe, and fire building.

CHAIRMEN OF COMMITTEES

The following is a list of chairmen and vice chairmen of standing committees of the Center:

Arbitration Committee

I. Levingson, *Chairman*

Meyer Rosen, *Vice-Chairman*

Cemetery Committee

Nathan T. Schwartz, *Chairman*

Fred Hollander, *Vice-Chairman*

Chevre Kadisha

Max H. Haft, *Chairman*

R. Albert, *Vice-Chairman*

Civic Committee

Jacob L. Holtzmann, *Chairman*

Ira L. Rosenson, *Vice-Chairman*

Forum and Education Committee

Max Herzfeld, *Chairman*

Isaac Siegmeister, *Vice-Chairman*

Hebrew Education Committee

Frank Schaeffer, *Chairman*

Morris D. Wender, *Vice-Chairman*

House Committee

Hyman Aaron, *Chairman*

Louis Halperin, *Vice-Chairman*

Grievance Committee

Albert A. Weinstein, *Chairman*

Herman Triebitz, *Vice-Chairman*

Membership Committee

Judge Emanuel Greenberg, *Chairman*

Joseph Jacobs, *Vice-Chairman*

Physical Training Committee

David B. Kaminsky, *Chairman*

Albert Witty, *Vice-Chairman*

Publicity Committee

Louis J. Gribetz, *Chairman*

Religious Service Committee

Abraham Ginsburg, *Chairman*

Morris Rosenfeld, *Vice-Chairman*

Social and Entertainment Com.

Maurice Bernhardt, *Chairman*

BAR MITZVAH

Congratulations and best wishes are extended to Mr. and Mrs. Jacob Shapiro of 135 Eastern Parkway, upon the Bar Mitzvah of their son, Irwin, to be held at the Center on Saturday, May 23rd.

DAILY SERVICES

Morning Services at 7:00 and 8:00 o'clock. Mincha Services at 7:50 P. M.

SABBATH SERVICES

Kindling of Candles at 7:53 P. M.

Friday Evening Services at 6:15 P. M.

Sabbath Morning Services (Parsha Behar) will commence at 8:45 A. M. Rabbi Levinthal will preach on the weekly portion of the Torah.

Mincha Services at 6:15 P. M.

Class in Ein Yaakov, under the leadership of Mr. Benjamin Hirsh, at 5:15 P. M.

CLUB CALENDAR

The Maccabees. Consists of boys 13 to 15 years of age. Meetings on Saturday evenings at 8:30 o'clock. Mr. Jackson Goldman, leader.

The Vivalets. Consists of girls 13 and 14 years of age. Meetings are held on Saturday evenings at 8:30 o'clock. Mrs. Eva Bernhardt, leader.

Girl Scout Troop. 12 to 16 years of age. Meetings are held every Wednesday evening, at 7:30. Miss Lillian Cantor, Scoutmaster.

Boy Scout Troop. 12 to 15 years of age. Meets every Thursday evening at 7:30 o'clock. Mr. Oscar J. Alpert, Scoutmaster.

Junior League. Girls 17 to 20 years of age and boys from 18 to 21. Meets every Sunday evening, at 8:30 o'clock, under the leadership of Mr. Jackson Goldman.

Center Club. Consists of sons of Center members, 16 to 18 years of age, and daughters between the ages of 15 and 17. Meets on first & third Saturday evenings at 9:30.

Adult Group. Sons and daughters of Center members, 21 years of age or over, are eligible for membership.

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New York City

APPLICATIONS for MEMBERSHIP

The following have applied for membership in the Brooklyn Jewish Center:

Drazin, Ann

Single Assorter
Res.—489 Empire Boulevard
Bus.—329 West 39th Street

Kahan, Aaron

Single Lawyer
Res.—166 East 56th Street
Bus.—261 Broadway, N. Y.
Proposed by Ira Gluckstein

Klein, Herman

Married Paint & Wallpaper
Res.—820 DeKalb Avenue
Bus.—820 DeKalb Avenue
Proposed by Simon Goldstein

Lieberman, Lawrence J.

Unmarried Lawyer
Res.—1257 Carroll Street
Bus.—29 Broadway
Proposed by Judge Emanuel Greenberg

Meltzer, Larry

Single Architect
Res.—531 Chester Street
Bus.—50 Court Street
Proposed by Benjamin W. Gunther

Newman, Samuel F.

Married Insurance
Res.—865 Eastern Parkway
Bus.—562 Nostrand Avenue
Proposed by E. M. Edelstein

Racer, Samuel

Married Paint Mfg.
Res.—340 New York Avenue
Bus.—40 Richards Street
Proposed by Herman Klein

Scharaga, Harry

Single Coal & Oil
Res.—334 Crown Street
Bus.—417 East 37th Street, N. Y.
Proposed by Harry A. and Jack Harrison and Philip Jacobs

Silverstein, Morty

Married Leather Supply Mfg.
Res.—1500 Carroll Street
Bus.—24 University Place
Proposed by L. Hoffman

Tonkonogy, Eugene K.

Married Insurance
Res.—1374 Carroll Street
Bus.—16 Court Street
Proposed by Samuel Horwitz

Wise, Jacques P.

Married Advertising
Res.—883 Park Place
Bus.—894 Fulton Street
Proposed by Dr. Henry Plotkin

Rose, Sidney

Married Manufacturer
Res.—706 Eastern Parkway
Bus.—284 Furman Street
Proposed by Meyer Rogoff

Galison, L. B.

Unmarried
Res.—184 Clarkson Avenue
Proposed by Samuel J. Coran

The following have applied for reinstatement as members in the Center:

Radutzky, Nathan

Married Confectionery
Res.—10 Balfour Place
Bus.—17 Varick Street

Reichman, Mrs. A.

Res.—706 Eastern Parkway
EMANUEL GREENBERG, Chairman
Membership Committee

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GOLF COURSE

S P O R T S

ENTERTAINMENT

Dr. LEVINTHAL'S RESPONSE

(Continued from Page 15)

out the benediction, praising God who has commanded us to bless his people *with love!*" Similarly may I say that never have I lifted my hands in service for my people, for my God, for my Faith, for the land of my people, without the thought that whatever one does one must do with love for the people. My whole heart is filled with that love for the Jewish people. And much of the success, if success is mine, was due to this one quality, a great love for the Jewish people and for everything that pertains to the Jewish people. And because I love Israel I made such demands on you, demands to rise and deserve that love from all your fellow men.

In closing I want to leave one thought with you. A great teacher said "You will never find a scholar who is a real teacher of his people unless he comes from the tribe of Levi or from the tribe of Isacher." Another rabbi

added Judah. We have no distinction in tribes today. What then did the Rabbis mean? I would say that the teacher today must be the descendants of all these tribes combined. He must be the spiritual descendant of Levi who must teach the words of the Torah to the children of Israel. A Rabbi who does not teach Torah is not a Rabbi. He may be a great orator, he may be a fine speaker, but unless you can say of him that he studies Torah, he is not worthy of the name *morch*. In addition, he must, like Isacher, know the changes of the new days, of the new age. He must know what the Jewish people have to do in this new day and age. He must be also the spiritual descendant of Judah. He must have the strength and the courage of a Judah to stand for his teachings, he must have the bravery and the courage to stand for the ideals, for his leadership. I, at least, have tried. That was my ideal in this last quarter of a century. Incidentally, I must tell you that it's really more

than twenty-five years that I am in the Rabbinate in Brooklyn. In another two months it will be twenty-six years. But I am very glad and happy that this celebration was not arranged for the day that I finished the twenty-five years of service. I would not want to feel that this celebration marked the end of a period of activity. I want rather to feel that it marked the beginning of a new service to the Congregation, to the Community, and to my people. I do not have to tell you that never in all our history was there a need for leadership as there is today, never before was there such a need for these leaders to have followers as there is today. Let us try to dedicate ourselves to this sacred service. Let us work shoulder to shoulder. Make me a real leader, by being real followers. Let us work together, and together we shall succeed. We will usher in a period of blessedness to our community, to this land of America, to our faith, and to our people.

SUBSCRIPTIONS TO THE MORTGAGE SETTLEMENT DINNER

The following is a list of contributors to the Mortgage Settlement dinner held on March 22. The names have been grouped in accordance with the amounts subscribed.

Bernard, Louis W. * * *	Rothkopf, Hyman Rottenberg, Samuel Saffer, Louis Salwen, Nathan Samuels, L. B. Schlesinger, Louis H. Schrier, Isaac Schwartz, Solomon Seinfeld, Henry Shapiro, Nathan D. Silberberg, Isidor Smerling, Morris Sokoloff, Ralph Spatt, Dr. Moses Strausberg, Samuel Sussman, Sol Sweedler, Judge Nathan Weinberg, Harry Weinstock, Louis Weisberg, Samuel S. Werbelovsky, Abraham Zaifert, Harry * * *	Kenin, Mayer Kirsch, H. Klein, Louis Koch, Samuel Korn, Jacob Kraus, Morris Land, Louis J. Leff, Mrs. Max Levey, Frank Levine, Louis Levingson, Isaac Levkoff, David Levy, Jeremiah Lieberman, Harry Lieberman, Henry H. Linett, Dr. Joseph M. Lipshutz, Philip Lipsky, Harold Lowenfeld, Isador Lubell, Morris M. Lurie, I. H. Manes, Edward Marcus, Harry L. Markowitz, Benjamin Martz, Benjamin Minoff, Jack Mormar, Jacob Nemerov, Meyer Neustadter, Gabriel Nicoll, Sam Ostow, K. I. Palevsky, Philip Posner, Mrs. Rebecca Preston, Harry Riker, I. Jerome Rokeach, Dr. Aaron Rosen, Jacob Rosenblum, J. Rosenbluth, Irving Rosenfeld, Isidor Rosenstein, David Rothkopf, Morris Rothkopf, Samuel Safier, Charles Salit, Mrs. H. Saretsky, Eugene R. Schless, Charles Schneider, Samuel A. Schrier, Harold Schrier, Heyman Schwartz, Nathan T. Schulman, Mrs. Fannie Seeger, S. A. Shapiro, Thomas A. Siegel, William I. Simon, Louis Spiegel, Simon Spitz, Hyman Stark, Joseph Stoll, Dr. Victor Stoloff, Dr. B. Strongin, Harry Sukloff, Leon Sussman, Adolf Tabor, Joseph Tanenbaum, Barnet Teicher, Maxwell M. Wander, Samuel Weiner, Max Weinstein, Albert A. Wender, M. D. Werbelovsky, Benjamin Wiener, Isaac Witty, Albert Wolfe, Dr. Samuel A. Zankel, Louis Zankel, Max Zirn, Samuel
Fine, Isidor * * *	Adler, Dr. Nathan H. Albert, R. Alpert, David Alpert, Leon Armour, George L. Bellin, Charles H. Bergmann, Morris Bernhardt, Maurice Booth, Mrs. J. D. Bruckenfelf, Morris Davis, Henry Dilbert, Charles Dinovitz, B. Dilbert, Louis Dushkind, H. Eisenberg, David Eisenberg, Jack Feinberg, Philip F. Feit, Abraham Feldman, Samuel Fine, Charles Finkelstein, Dr. Reuben Fleischman, Samuel Fortunoff, Jacob A. Gabriel, Barnett Germain, Allan Ginzburg, Michael Gluckstein, Ira I. Goell, Jacob Goell, Mark J. Goell, Milton J. Gold, Dr. Jacob Goldberg, Louis Goldberg, Samuel H. Goldman, Martin M. Goldstein, Dr. Max Goodstein, David Gorelick, Morris Gottfried, Philip Gray, Isidor Gribetz, Louis J. Halperin, Louis Hirsch, Mrs. Leo Holtzmann, Henry Honig, Joseph Horowitz, Dr. N. A. Horowitz, Samuel Horwitz, Samuel Jablow, George Jaffe, Louis N. Joachim, Benjamin Joseph, Arthur Kaminsky, David B. Kaplan, Benjamin Kaplan, Louis Katz, Sam (Kingston Av.)	
Brenner, Louis Brenner, Phillip Shapiro, Abraham Steingut, Hon. Irwin * * *		
Arvins, Nathan A. * * *		
Onish, A. H. Plotkin, Dr. Henry * * *		
Aaron, Hyman Dlugasch, Morris Fein, Hyman Glickman, Pincus Goldsamt, S. Gottlieb, Aaron Greenblatt, Samuel Haft, Morris W. Hoffman, S. L. Holtzmann, Jacob L. Kline, Benjamin J. Kronish, Fred Kugel, Simon H. Levy, Jacob Lewis, Aaron Lurie, Leib Miller, Morris Parnes, Louis Polisky, Archie Rosen, Meyer A. Rosenfeld, Morris (N.Y. Av.) Rutchik, Max M. Schwartz, Joseph M. Shapiro, David Telsey, S. A. Trieblitz, Herman Weinberg, Morris Whiteman, Simon H. * * *		
Chizner, Meyer Doner, Jacob S. Stark, Samuel * * *		
Aaron, Joseph I. Abrams, Hyman Asher, Philip Bernstein, Alex Dilbert, Harry Feldt, Joseph Freedman, Harry A. Ginsberg, Moses Ginsburg, Abraham Goldstein, Nathaniel L. Goodstein, Jacob I. Goody, Harris Gordon, Louis Greenberg, Judge Emanuel Gross, Henry H. Greenfield, Dr. Samuel D. Haft, Max H. Halperin, Nathan Herzfeld, Max Hornick, Louis Horowitz, Joseph Horowitz, Solomon Jacobs, Joseph Katz, Samuel (Park Pl.) Kohn, Louis Levy, Nathan Lipman, H. J. Neinken, Morris Perman, Charles Polivnick, Isidor Rachmil, Hyman		

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Greenblatt, Mrs. Hannah
Katlovitz, Mrs. Dora
Leaks, Miss Dora
Stulman, Mrs. Ida

GYMNASIUM and BATHS SCHEDULE

Due to the Shebuoth holidays, the gymnasium and baths will be open on Tuesday, May 26th, for women from 10 a. m. to 2 p. m. and for men, from 2 p. m. to 5 p. m. It will be closed on Wednesday and Thursday, May 27th and 28th, and will reopen on Friday, May 29th, at 2 p. m. as usual.

Beginning June 1st, the summer schedule will prevail. This department will be closed on Saturday evenings during the months of June, July and August. On Friday and Sunday afternoons, the Gymnasium and Baths will be open until 6 p. m. instead of 4:00.

The Gymnasium and Baths schedule will be as follows:

Monday	
Men	3 p. m. to 11 p. m.
Boys	3 p. m. to 5 p. m.
Women	10 a. m. to 3 p. m.
Girls	

Tuesday	
Women	10 a. m. to 10 p. m.
Girls	3 p. m. to 5 p. m.

Wednesday	
Men	3 p. m. to 11 p. m.
Boys	3 p. m. to 5 p. m.
Women	10 a. m. to 3 p. m.
Girls	

Thursday	
Men	5 p. m. to 11 p. m.
Boys	
Women	10 a. m. to 5 p. m.
Girls	3 p. m. to 5 p. m.

Friday	
Men	2 p. m. to 6 p. m.
Boys	2 p. m. to 6 p. m.

Sundays and Legal Holidays	
Men	10 a. m. to 6 p. m.
Boys	2 p. m. to 6 p. m.

HOW JEWISH WAS KARL MARX

(Continued from Page 6)

ism. Being ignorant of Jewish history and Judaism, indifferent to the woes of the Jewish people, they made their defaming sophisms on Judaism.

Nevertheless, the German writers and politicians rejected them both during their lives and after their death as aliens to the German spirit and blood, finding special "objectionable Jewish traits" in their characters and philosophies. Their achievements and activities are considered a result of wounded vanity or as a Jewish conspiracy. The fact is that Marx and Lassalle were Hebraic in their idealism and German in their politics. That is why the immortal in Lassalle and Marx is Hebraic and the ephemeral is German.

Those responsible for the coming social upheaval want the Jews to pay for it because Lassalle and Marx predicted it. Yet it was Marx who accused the Jews of being the "essence" of capitalism, and Lassalle who professed to hate them.

That is the tragi-comedy of assimilation.

JEWISH LABOR AND CAPITAL IN PALESTINE

(Continued from Page 4)

consideration and another; and no authority exists which can compel them to employ Jewish labor in all circumstances. At present everything depends upon their own volition. This does not apply, however, to settlers on J.N.F. land, since they are obligated by their lease to employ only Jewish labor.

A naive belief prevails in many circles that "Once Jewish, land in Palestine is always Jewish!" Unfortunately, experience has dispelled this illusion along with many others. It is true that Jewish land is not often sold to non-Jews; and that when such an instance does happen, it gives rise to keen public resentment. Yet such sales have been made time and again both in the villages and in the cities. And once the sales are made, public opinion is powerless to undo the harm that has been done.

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THE KASHRUTH TRIAL

(Continued from Page 10)

seems to have been approved to the present day by a consensus of lay and clerical opinion. This result is entirely consistent with the view of Samuel, the son of Mayer, and 150 other rabbis of early days, cited by plaintiff, in decreeing that rabbis should not ban "unless by the consent of the community."

One point remains for consideration: the claim of monopoly by the defendant. One who enters the field of the kosher trade assumes certain obligations, not usual in other lines; so much is admitted by the plaintiff, who concedes that supervision by rabbis is a prerequisite and is firmly established into our Penal Law (Secs. 435, 435-a, 435-b). Kosher poultry costs more than non-kosher. It would be inequitable to permit its sale by anyone as kosher unless in truth kosher. Whether it is so or not is a religious matter for the rabbis to determine. An overwhelming majority of them support the *issur*. The plaintiff cannot obtain the advantages which necessarily accompany it. In the very nature of things, *kashruth* must be a monopoly in the hands of those best qualified to administer it. By definition and tradition those persons are the rabbis and their decree is final. Such is the effect of the evidence in the case.

Unless flagrant and obvious violation of Jewish law is shown, this Supreme Court will not go behind it:

"... in all cases of doubt, when there is not clearly an absence of jurisdiction, the decisions of church judiciaries as to their own jurisdiction in ecclesiastical matters should receive great weight" (Connitt v. Reformed Protestant Dutch Church of N. Prospect, 54 N. Y., 551, 561.)

The law of this state is that:

"The Courts at no time assure to dictate or to interpret ecclesiastical doctrine, and such matters whether discretionary or mandatory, are left to the ecclesiastical bodies. The Court will not review the exercise of any discretion on the part of a superior church nor inquire whether its judgment or that of subordinate is justified by the truth of a case. It will only inquire whether the organization's officers or tribunal has the power to act, not whether he or it is acting rightly" (Harlem Church, etc., v. Greater New York Corp.) . . .

This is equally applicable to infringement of property rights. Baxter v. McDonnell (155 N. Y., 83) states:

"Judge Bradley, in the court below, conceded that the plaintiff was bound by the determination of that tribunal so far as related to the matter of discipline and ecclesiastical rules, laws and customs of church government; and when right of property is dependent upon the questions of doctrine, discipline or church government, the civil courts will treat the determination made in the highest tribunal within the church as controlling."

Plaintiff feels itself aggrieved in its civil rights by the fraud, constraint and duress said to have been exercised by defendant corporation. It must fail by virtue of the principles of equity prevailing in this Supreme Court, to which it applies for relief. What basis is there for a claim of damages? There was no ground for the reasons already discussed under the head of bias. There was no duress unless it be first established that defendant arrogated to itself right which it did not possess, whereas I have held it to possess full right to do all it attempted. Had there been but one organization instead of two, all the acts complained of would clearly be the result of steps taken by a religious body. That the rabbinate saw fit to administer enforcement and collect funds through a membership corporation does not change the situation. On the contrary, it shows a laudable purpose of separating the spiritual from the mundane, a laudable willingness to subject its business affairs to visitation by the state court. The Kashruth Association, Inc., being empowered in its charter to enforce compliance with the New York law by prosecuting offenders against the so-called kosher laws, cannot, against the plaintiff, attempt to apply compulsion by any other means. This does not follow. To begin with by deliberately making the earlier agreement with the defendant, then repudiating it, the S. S. & B. Co. (the plaintiff—Editor) placed itself in an inconsistent position. Since it does not here defend an action for breach of contract brought by the Kashruth Association, rescission may not avail, the very history of the matter demonstrating the weakness of the plea. The S. S. & B. Co. is dependent upon the principle of *Kashruth* for the success of its business. It has defied

defendant on the ground that the latter had violated the Jewish law in applying the principle at plaintiff's expense. As this Supreme Court has refused to recognize that claim and found defendant's acts done in accordance with the Jewish law, it must further hold the plaintiff entitled to no relief whatever. The answer to plaintiff's complaint of injustice is that there is no injustice. If plaintiff does not like the result of having disagreed with the views of the orthodox Jews there remain the plain alternatives of either once more complying or abandoning the field of kosher poultry sales.

There is another reason for denying the plaintiff relief. Its last rebuttal witness testified that the association of market men, of which plaintiff's president and chief lay witness is a director, has already taken the matter into their own hands and determined to proceed as they see fit, discarding the *issur* and disregarding the United Rabbinate. Their plan provides for independent supervision, for which they have retained seven rabbis, of whom four as experts testified for the plaintiff. This court is asked to overturn an *issur*, carefully prepared, duly authorized and valid in substance and form, and give the stamp of approval to one of the very persons who organized what is at best their own method of accomplishing the same end. Equity will not come to their assistance by indirection, will give no affirmative relief, and leaves them where it finds them.

We have heard the procedure characterized as a revolution in Jewish practice through the adoption and use of divers means, including secular ones, to a religious end; the abandonment, at least for the occasion, of a congregational for a diocesan organization, and of an individualistic for a collective method of supervision and enforcement. Suffice it to say that this is the business of the orthodox Jews, not of the people of the State of New York. Weighty considerations of policy have been argued, as, for example, the difficulties and dangers attendant upon prohibition, supported by penalties, of acts in themselves harmless, such as the purchase and sale of food killed and handled in accordance with the dietary law, unless it bears the defendant's seal. Enough to reply that this court may not examine such questions, which are matters for the orthodox Jew to settle for himself according to his own law and his own judgment. The people of this state and nation have made many ex-

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periments upon matters vital to our very existence, and may freely continue to do so whenever that is not forbidden by our fundamental laws. We should be indignant were any official, without showing such a constitutional barrier, to deny us the right to make mistakes while pursuing our favorite practice of trial and error. Of course, a similar privilege belongs to all religious bodies within their province, and not least to the Jews, whose policy is democratic as well as theocratic. We have no right to consider even whether the tribunals concerned gave too much attention to the evils found and the need of reform, too little to a statesmanlike consideration of the wisdom of the means to be adopted. If perchance the Rabbinate has unwittingly imposed upon the laity burdens too heavy to be borne, they will find it out, and may indeed be assisted by facts elicited upon this trial and not previously known.

The court regrets the failure of an attempt to effect a settlement, continued for several days, and the necessity after a long and bitter struggle between

the parties, of awarding victory without peace.

Judgment for defendant. Settle findings and decree accordingly.

DR. HELLER'S ADDRESS

(Continued from Page 15)

begin to preach and to teach, the hearts and minds are immediately and completely captivated.

In Dr. Levinthal, my friends, we have the happy combination of *kohen* and *novee*. He loves his Temple of God, the Brooklyn Jewish Center, and he gives to this institution all of his heart. But his Jewish boundaries extend everywhere. He always goes where he is needed. In one place he pleads the cause of Zionists, in another city he pleads the cause of Jewish education, in still another city he pleads the cause of Hebrew Literature. All modestly and without pomp.

My dear Dr. Levinthal, we are proud to call you brother. As thy name is, so do you symbolize Israel. We pray to the Almighty that he spare you for many years. We pray to God to send blessings upon you, your wife, and your children.

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